

A LETTER FROM A
GENTLEMAN IN THE
CITY, TO ONE IN THE
COUNTRY;
CONCERNING THE...



A
LETTER



FROM
A Gentleman in the CITY,
TO
One in the COUNTRY;
Concerning the

536.5

BILL

For Disabling the

Duke of York

To Enhance the

Imperial Crown

OF the

REALM:



LONDON, Printed in the Year, 1736.

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A Letter from a Gentleman in the City, to
one in the Country.

Sir,

THE Nation being awakened out of that Lethargy, which for so many Years had bound up its Senses, and deprived it of all feeling and Perception, begins at last to discern it's danger, and to provide against the ruins and mischiefs which threaten it. Accordingly the House of Commons have not only declared, *passim* *inter alia*, That the Duke of York's being a Papist, *backgones* the greatest maintenance to the present Designs and Conspiracies of the Papists, against the King and Protestant Religion, but have brought in a Bill, *extending* *hinc* *ad* *defeating* the Imperial crown of the Duke.

Now, Sir, this being the Affair I design to Write freely to you about, I presume in the very earnest to tell you, that they could do no less, without abandoning themselves, and the whole Kingdom, to Bondage and Popery. And all wise and good Men as well as *freemen*, are so fully satisfied of the necessity and justice of the course which they take, that they not only applaud and commend them in what they have undertaken, but are ready to stake their Lives and Fortunes towards the being it effected and accomplished.

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"Sect. I. Now, in the first place, can the *Popish* themselves Condemn us for taking their due ways and Means to secure our Religion, and preserve our Lives and Properties, seeing they are not only agreeable to the *Maxims*, (but much more modest) which they have taken in Foreign Countries to preserve their own. Shall it be lawful for the *French*, to endeavour to pervert all any the *4th* from supporting the Crown of *France*, to make it with a *Protestant*, and must it be unjust for the *English* to debar *James Duke of York* from retaining the *Sovereignty* over this Realm, that is a *Popish*? Shall the *Pope* and Church of *Rome* justify a Bloody War, upon the alone foot of his being of a different Religion from what was received in that Nation? And shall not we be allowed to use such legal means, as are consistent with and warranted by our Constitution, to hinder *France* from attacking the Royal Throne of this Kingdom? Shall it be lawful for those in the Communion of the *Royal Church*, to advise *Philip the 2d. of Spain* to Murder his Son Charles, for speaking only favourably of his Father's Subjects in the *West-Indies*, who were called *Lutherans*? And shall not we have the liberty honestly to pray and desire our King, to defend a Brother who hath Planted the *Ruin* of his *Majesty's* Subjects, and firm as our reason has because they are not *Popish*. And suppose it should be held, that these methods were not only unjust, but Condemned by some of the very *Roman* *Commissioners*; yet the disparity is so great between a *Popish* arriving in the Government over a *Protestant* King, does, and a *Protestant* being allowed to Reign over a *Popish* Country, that it will no ways follow from thence, that what the Parliament have undertaken, is in the least

respectable. For no *Protestant* Prince will either acknowledge Kingship or Subject to a *Foreign* Parliament: nor will his People acquiesce for their Religion, provided they have influence by the Principles of it, to disturb the Government, and disquiet the Civil Peace. So that Papists, instead of becoming popular by having a *Protestant* Prince to rule over them, they become popular of many advantages as to safety, salt and necessities, which their being under a *Papal* King excludes them from. And therefore it is, that we find the *Angles* do no where so fully enjoy the Rights and Liberties of mankind, as in some *Protestant* Nations, where they have had the Wit and Sobriety, not to model their former subjects, or Conspire against the Government under which they live. As far as their Religion is forced to have an influence only upon a secret Life, and merely to endanger their own Happiness, they are pained instead of being Capitally Protected, and the worst they are made to suffer, is now and then to be rationally accused by their Neighbours, and addressed unto by arguments, which may conduce to rectify and instruct their Judgments. Whereas through the having a *Papal* Prince, succeed over a *Protestant* People, they become immediately subjected to the several Persecutions, and that upon the most loose of their Christian Professions. It is not only harmful for such a Prince to destroy those of his Subjects, who dissent from him in Faith and worship, but it is an indispensable Duty upon him to do it. Nor is he only fond of a *Papal* upon the accomplishing to himself a work, but the more of the Achievement enters into his unspicable Happiness and a Glorious Crown.

See.

Sect. 2. And this conduct were the wishing, namely that no *Pope* over *Protestant* Reformation succeeded to Supreme Authority over a *Protestant* Country, but he had undertaken to overthrow the Religion which he found Established, and perused his Subjects with the most outrageous Cruelty. Nor hath the Loyalty of their *People* been able to appease or obtrude their indignation, but they have been treated in the worst of Cruelty, because they would not renounce the Faith which they had embraced. This is so certain and beyond all control unto matter of Fact, that there is not one Instance upon the whole file of History to the contrary. Wherefore any of the *Pope's* Belief, have attained the Sovereignty over a *Protestant* Nation; whether they were *Crowned Heads* or *Princes* of a more inferior Rank, they have Unlawfully applied themselves to subvert the *Protestant* Religion, which they found legally settled, and so defiled their innocent and generous Souls which had the courage to own it. And if *Switzerland*, *Hungary*, *Bohemia*, and several *Principalitys* in *Germany*, do not suffice to confirm the truth of this Assertion, *Expound* can produce *Queen Mary's* in the proof, and for the confirmation of it. And as I challenge any man to assign so much as one opposite Example, so it is not to be expected what Cruelty they have used towards the accomplishing their Design of rooting out *Protestantism*, and re-establishing *Papery*. Not only Lives have been trampled upon, but Cities and Kingdoms made barren with Blood, in order to the outspreading the Faith of the Gospel and destroying those who professed it. And therefore let me lay after the portion and Lot which hath befallen other Nations, through their folly in admitting persons of a *Pope's* stamp to Suc-
 cess

and over them, should intrust *any* land to persons and oblige his subjects to the Throne, from whom we may justly expect to undergo the same mischiefs.

Seck. 3. For thirdly, no *Assurances* Promises made by *Poppe* *Arrows* on their *Assumption* to Rule over *Tvercast* Countries, have been any security to those who relied on them, or any continuance to such as made them. The Examples of the violation of all Faith are as numerous, as the Persons who have been admitted to Sovereignty upon such *Stipulations*. Every man knows that it was the Emperor's Transgressing against the promises which he had made to the *Armenians* concerning the Liberty of their Religion, which occasioned that long bloody and cruel War. And as thereby all *Armenians* came into or came to be concerned and engaged; So by the ill conduct of some, and Treachery of others, the *Tvercast* *Armenians*, after the shedding of an Ocean of Blood, is at last reduced thus Kingdom. Yet the present differences in *Wayway* between the Emperor and that People, are wholly to be referred into a departure from the *Promises* which *Armenians* made to them for their protection in the enjoyment of their Religion, when in *June* 1718, he was chosen to be their King. And notwithstanding the *Emperours* have been at all times ready to submit to his Imperial Majesty, providing their Religion and Legal Rights might according to the last *Contracts* and *Stipulations* be secured unto them; yet in the midst of all his necessities he hath chosen rather to venture the ruin both of the Empire and his own *Hereditary* Countries by the *Attack*, than Add to the *Arrows* of his *Arrows* or comply with *Edict* *Requests*. Which plainly shews us that it must be a strange Implacability which *Poppe* bear to

our Religion, that neither popped for themselves nor have-
 rest of Successors induce them to moderation towards such
 Iniquity and maxims in. But what need we to consult
 Foreign Examples, seeing our own *Queen Mary* affords
 us a most public instance in to breach of Faith in this ma-
 ner. Who as she was the only *Pope's* who hath wielded
 the English scepter since the Reformation. In she hath left
 us abundant warning how we admit others of this In-
 iquity and Stamp to offend the Throne, be their *Protes-
 sors* before hand what they will. For neither the finding
 the *Protestant Religion* legally established, nor the having
 plucking her own Faith for the *Protestants* of it ac-
 cording to the Establishment, were of any Significance to
 keep out *Papery*, or to secure *Protestants* from Fire and
 Faggot, when once she was polluted of the Crime.

SECT. 4. And therefore fourthly, Some Neighbouring
 Nations *Professing* the *Protestant Religion*, having found
 that by submitting to suffer a *Pope's* to Reign over them,
 they had betrayed themselves to lose all that was dear as-
 to them; took not only care to relieve themselves from
 the Violence and Treacherous Attempts of their Ro-
 man *Pope's* King; but made *Provision* to debar all of Ro-
 man *Protestants*, from being capable for the future of pro-
 ceeding to the Throne. The case in brief stood thus, *Je-
 rusalem* the *Sword* who had been before chosen King of
Poland, was as next Heir to the Deceased King of
Sweden admitted to the Throne of that Kingdom, but
 upon previous conditions that he should not infringe their
 Liberty as to Religion, nor introduce *Papery* which they
 had banished out of their Dominions. Now this *Prin-
 ce* having sworn to all regulations endeavored both to
 preserve their Religion, and to break in upon their Ci-

will Rights; The *Swedes* like a generous People that would aspoil themselves to all hazards rather than give up their legal Rights, and Sacrifice their Conscience to the Will and Lust of their *Prince*, commenced a War against him under the Conduct of his Uncle *Charles*, whom they chose to be their Protection. In which War being at last Conquerors, they not only Deposed him, but made a Law that no *Papal* should at any time after be seated with the Scepter. And how considerable this Law hath been to their Preservation, all the World hath observed upon *Queen Christina's* resigning the Kingdom, having entertained a purpose of Renouncing her Religion. For as she knew that she could not declare her self *at Papal*, and at the same time remain their Queen, so they had too sadly experienced what it was to have *Papery* and Sovereignty met in one Person, to suffer her to continue their Sovereign if she once abandoned their Religion. Now I would gladly be informed, why the Parliament of *England* may not as well exclude a *Papal* from all capacity of mounting the Throne, so destroy this Nation and the Reformed Religion here, as the States and People of *Sweden* have done there. Surely it is much better to be instructed by the Prudence of others after the example of manifold mischiefs which they had undergone, than when we have made our selves through folly and Greedily Subjects and Examples of misery, to think to provide for our own safety and Interest, and that of our Posterity by the hopes of an almsgiver.

Señ. 3. Folly supposing it were possible at an other juncture, to preserve our Religion under a *Papal* Prisoner, and that therefore it were not altogether unreasonable to add this one, yet at this Season when the whole *Papal* Par-

ty in *Europe* have conspired to usurp Power away from the Schism's and Branches of it, it were no less than madness to think we could secure our Religion, were the Sovereign Authority over these Nations once lodged in a Popish hand. He must be very ignorant in the present State of things, who does not know that there is a Design laid and carried on for the enslaving all *Europe* again to the Triple-Crown. And he must be also a very great stranger in the Affairs of the World, that does not understand how far this Project has already succeeded, and that there is very little wanting to the full accomplishing of it. Turn last September but once *England* from a heavy Episcopal of the Protestant branch, and it must necessarily fall and without a Miracle be supplanted in all other places. And as we cannot imagine that should we have a Popish Prince in *England*, he would pursue the ruin of a Religion elsewhere which himself has renounced, so we can as little think that he would support a Religion at home, that is both opposite to his own, and which has lost it's footing every where else. So that as matters stand, we should by admitting a Popish Prince to Succeed his Majesty, not only lose the Protestant Religion from our selves and our posterity, but through abandoning of that position abroad, we should be a means of making all the World Vassals again to the Romish Yoke. And hence it is that the Eyes and Hopes of all Protestants are upon the present parliament, and from the Councils of this great Assembly, they are ready to date their Happiness or Misery. How much they judge their whole interest and contentments to be wrapped up in our Consultations and Resolves, is evident from that the since the meeting of this Assembly, they have an several protestant Countries and Princes abroad, observed Solemn days

days of Fasting and Prayer, to beg a blessing from their Lord upon it, and that there may be a happy correspondence between the King and his Parliament.

SECT. 6. Surely, should it be allowed as a thing (at least) credible, that there are some persons in the Papal Communion, who should they accept the *Protestant* Thesis, we might nevertheless dispute with them and enlighten their hands the performing of our Laws and the Protestant Religion; yet we have such Reason to believe James Duke of York to be a person of this temper and moderation, that ~~will~~ ^{ought} in a matter of this consequence and importance to rely upon him. For though I could venture far upon the Moral Principles and good Nature of such a one *his* *Arminianism* was; yet I would be loth to abandon my life, fortune, and the liberty of my Worshipping God to such as *Charles the Ninth of France*, or *Philip the Second of Spain* were. And if I mistake not, the experience we have had of the Duke of York while only in a remote prospect of the Crown, may perfectly instruct us what we are to expect from him were he once possessor of it, and vested with the Purple Robe. He that while subject to the Law both so indolently pursued the subscription of *Protestancy*, which is established and fixed by it, what would he now do were he once so fixed, as that according to a fundamental Maxim of our Law, he could do no wrong. If you take a view of his private Friends, during his being in the rank of a Subject, you may easily guess what his publick Ministers would be, were he once arrived to the Quality of a King. There are few men of any Observation about the Town, but they have taken notice that both his Court at *St. James's*, and his Train in the Park used

mostly to consist of those who had formerly washed their hands in the blood of Protestants, or who are the genuine Offspring of those that did. And how far we have reason to suppose he would be from overthrowing our Religion, and trampling upon our Laws, were his Temples once encircled with our Imperial Crown, we may in some degree learn from the arbitrary Councils which he hath been observed to give, and the Plots against our Religion which he hath intended, and (to speak modestly) hath given countenance unto.

Self. 7. Seventhly, The Maréchalch desires to much power'd him, that it will not be long before he will advance him to a condition, and trust him with a power, whereby he may be enabled to revenge himself. The very endeavours of this Parliament, and the last so delicate him from inheriting the Imperial Crown, will be judged expiable by no less than the blood of those worthy Persons who acquitted themselves so well in those revolutions. And therefore as they have engaged themselves beyond any possibility of a safe return, at were a balk thing in those whom they represent, and whose welfare in all this they have been consulting, to abandon them to the revenge of an enraged and implacable Prince. It had argued great simplicity to have trusted him with the Government at any time since we had the first opportunity to know him, seeing a former revelation for the English People hath brought a fell in his whole carriage ever since his Mistaken Return: but we should protect our selves perfectly from him, after we have expiated our Sins for his ill behaviour towards our Laws and Religion, and thereby have more compromised him, if we should trust our lives, fortunes, and our Kingdoms under his

his power, and leave them to his mercy and discretion. If a generous King, who could both command them and send them to an account, hath hardly been able from time to time to restrain his fury, what can be able to bridle him when he hath all united power, and hath no man to controul him. Besides, how many *English* Protestants must be offered up, to atone for the death of the late *Tyburn* Martyrs? The blood of thousands will be necessary too here, to appease the angry Ghosts of those who have suffered by reason of that execrable Plot.

SECT. 8. Rightly, it were ridiculous to entertain any thoughts of discouraging the Papists from prosecuting their Conspiracies, while we have them any hopes or expectations of the Duke's succeeding to the Government. For as to many of all qualities and conditions would never have embarked in designs so hazardous as themselves and their posterity, unless they had been encouraged and supported by the hopes of the Duke's being the posthumous Heir; so they will never desist from pursuing the Plot wherein they are engaged for the overthrowing of *England*, and the final subverting the *Stuart* line, while there is any probability left them of his coming to the Throne. So long as they enjoy the least hope that it is possible for the Duke of York to succeed unto his Majesty, instead of being deterred from following their treacherous undertakings, they will be unmoved to prosecute their Villanies, especially that of destroying the King. You may find that through the interruption of this affair, during the late interval between this and the last Possession, how they instead of being deterred by the division of their Councils, they

have been refused to carry on their Plot with more Zeal and Vigour than ever. Moreover as the disabling the Duty to inherit the Imperial Crown of this Realm, is the only rational purpose to hinder the consummation and pursuit of the Plot, it will be the most effectual inducement to prevail with Persons to come in and make a farther decision of it. For can we reasonably conceive that they who have coopered in it, should venture by discovering to live in, when they must needs know that their reward may in a short time, amount to their being hang'd themselves for their service. 'Tis indeed a wonder, that in the prospect of Death, and Torment which such persons must necessarily have when they are adjudg'd traitors, should *Popes* once more the Throne here so many have already expelled themselves to lay open this Conspiracy against our Religion and Government. Whence were the *Irish* made once incapable of serving at the Sovereignty over this Nation, there are many more who seeing themselves put into a condition of safety for the future as well as for the present, would undoubtedly without the prospect of any reward, offer themselves as instruments of further detelling, and thereby disappointing this whole Hellish Conspiracy.

Self. 2. Nextly, There is nothing in this Bill of Exclusion, but what is consistent with, and justified by that which is the Supreme and Ultimate end of all Government. For no Government was either designed by God, or ever erected by Men, but in order to self-preservation. All Human Laws whether they relate to the ends of Government, or the ways in which persons shall succeed unto it, they suppose an Antecedent Right in Men of preserving their Lives and Liberties, and preserving

King to themselves a freedom of judging how they ought to serve and worship their Creator and Maker ; and the design of all Human Laws is to secure their Antecedent and Natural Rights. No parties ever Conspired or Conspir'd anti-Socialists, but with as warm as fire, more safely and better, than if they should continue separated and alone. Nor did ever any considered on this, or that mode and form of Government, but with a prospect and upon a supposal, that the Privileges, Rights and Liberties of Men should be preserved unto them. And therefore all Government is founded in Trust and indeed in such a purpose or limited to such a Family, for the safety and advantage of the people as well as of the Ruler, in these can be supposed is : primitive Agreements in reference to such and such terms of Succession, where the rule of the people is unavoidable without a break in the Chain. If an Idiot may be justly put by from Succeeding in the Royal line, because he is incapable of understanding the interest of his people, or preserving them in their rights, much more may one who hath designed and resolved to destroy them, and overthrow every thing for which Kingship was both created and substituted once be debarred all Men and Title so historic. For to what purpose serve Laws between King and People, but to instruct us not only concerning the Power and Obedience which we are to pay to our Prince, but what we may claim and expect from him that is to be advanced to that Grandeur and Dignity, You were there very Lovers for the Establishment of a Mortal Enactment over us, on this alone suppos'd that he was of great affinity to the foregoing and lawful Prince, such Laws were reasonable and ought to be regarded as inconsistent with the safety and happiness of Subjects. For though our Ancestors might

refuse

restrain and limit us in the usage of those things which we desire from them, yet they could not restrain and limit us in such things which we have a right unto by the Law of Nature. That is (and blessed be God they never attempted it) they could not deprive us of, nor deliver us from, a right so precious and desired our selves from our declared Admiralty. So that if the people of England be but acknowledged to have a right to preserve their Lives, maintain their Properties, or secure their Liberties, it is lawful for them to disable the Duke of No^r so therein the Imperial Crown of this State, as having already not only rendered himself unsafe to the Nation in all these, but Proclaimed by his Actions that he is an open Enemy to every one of them.

Se^ct. 10. Lastly, It is remarkable that there was never a consequence of the Crown of England to any person, but upon the tacit concurrence and with the virtual or implicate consent of the people. And indeed though a people may be made Slaves without their Consent, yet it is impossible that they should be free Subjects but with it. And therefore anciently before any King of England was actually Crowned, the people, being first acquainted with the day appointed for that Solemnity, were three several times publicly asked, whether they would have such a person to Rule over them. And till the consent of the people was thus obtained and declared, they who held in Fee of the King, together with the Nobility, were not obliged, neither were they called to do Homage to him. And though that kind of Tenure be since abolished by Act of Parliament, yet it plainly shows that hitherto the Nation had a great interest in recognizing the Rights of their King. Now the people

ple of England are no where so Universally present, as when Represented in Parliament by those whom they have chosen and delegated to act in their Places and Names, as well as for their interests. And therefore what is the Language of the *House of Commons*, is the unanimous Voice of all the People of England. You were the several Individuals of the Nation to be demanded their Opinions, they would harmoniously returned the Voice of that House, namely that they will not have *James Duke of York* to *Engage* over them,

Sect. 12. Breviately, The Parliament of England have from time to time so disposed of the *Crown* of this *Isle*, as both to *make* and *alter* the *Succession* in reference to the *English* *Flower*. It was a Parliament that Deposed *Richard* the 1st, and chose *Henry* the 1st to *Engage* to be *King*. It was a Parliament which limited the *Crown* to *Henry* the 1st, only for his Life with an exclusion of his Posterity from all Title to it, and settled the *Succession* upon *Arthur Duke of York*. And it is observable that they who afterwards took part with the said *Henry* the 1st, and fought by his *Authority*, as well as under his Banner at the *Field of battle*, where *Richard Duke of York* was killed, were in the 1st of *Edward* the 1st, strangers of *Tradition* because they fought against and usurped upon who was by *all* of *Parliament* declared their debt *Henry* to the *Crown*. It was a Parliament who chose and advanced *Edward* the 1st, though *Edward* the 1st had got only left behind him a *Brother's* Son whose Title was *John* to *Richard*, but two Sons of his own. It was the Parliament that created the *Crown* in *Henry* the 1st; and settled the *Inheritance* of the *Arms* of *England* and *France*, &c. Upon his Sons by

Name, and upon all of them successively, in such manner as they upon whom the Statute was first made, should die without Heirs ? You our Parliament during the Reign of Mary the 1st, made a threefold Settlement and Enact of the Crown, and that with both various Limitations and Provisions, as they thought the interest of the Kingdom concluded them unto. Those three Statutes were made and enacted the 1st of Mary the 1st the 2^d of Mary the 1st, and the 3^d of Mary the 1st. But to come more instantly, as was the Parliament then having by Statute Recogniz'd Queen Elizabeth the 1st to the Crown in the first Year of her Reign, afterwards Enacted it upon her and the Heirs of her Body in case she should come to have issue, in the 1st of her Reign. Now it is very remarkable that in divers of those Statutes and Settlements, our Parliament proceeded without any regard to Legitimacy, their sole will and pleasure, under the Influence which the interest of the Kingdom had upon them, being both the best motive unto which we can relate divers of those Settlements, and the only Standard according to which we must account for the Limitations contained in some of those Statutes. And can we be so silly as to believe that the most Magnanimous and Victorious Princes that ever Reigned over this Nation, would have suffered Parliament to interpose about the Succession and settle in the disposal of it, if it had not appertained unto them by the constitution of the Kingdom and the ancient Rights thereof. Surely by the manner of the Inheritance of the Crown by the English Prince, would have been become the Prerogative of our Kings, if they had not believed that it belonged to the Parliament in conjunction and Cooperation with their Kings to dispose and resolution matters.

Soth.



SECT. 12. Twelfthly, Not hath the Supreme Court of Parliament in their interposures shew'd the disposal of the Crown of this Realm, confid'd themselves to murd'rs and poisoning of Blood, as if it had been to be deliv'd without interruption, or be convey'd to the next in the Royal Line. And therefore whatsoever conflicts our Lawes and Hillaries, they will find that our Parliament in their choice and designation of Princes so placed the Throne, have often distanc'd from the next of Kin, and regulated themselves in their Election and Appointments by the alone Measures of Publick Good, and the Safety and happiness of the Kingdom. And so begin with *william the Conquerour*, that *Norman Prince* had no right but from the Peoples Election of him. For whereas he pretended to derive a Title to the Crown of England, from the Will and Testament of *Edward the Confessor*, that very *Edward* had no hereditary right himself. However by the peoples advancing *william the Norman* to the Throne of this Realm, *Edward* taking the nearest Prince to the Crown, if *william* had been shewn to Blood, was excluded and shut out. And no sooner was *william the Conquerour* dead, but *william Rufus* was preferred before *Robert*, who being his eldest Brother would otherwise have had the better right. Yet upon the decease of *Rufus*, *Robert* was again put by. Although upon an Agreement between them even he had been preferred the Crown in Reversion after him; and *Henry the First* was advanced in his room. And if we proceed a little further, we shall find that King *John* was advanced before his eldest Brothers Son, who must needs have had the better right, if murd'rs of Blood had obtained and taken place. And to put by other Examples, it is euse to discourse what

whether any regard was had to the merit of King, when Richard the Third was preferred before the two Sons of Edward the Fourth.

SECT. 12. Lastly, The Bill depending before the Parliament about disabling the Duke of York to inherit the Imperial Crown of England, is not introductive of a new Law, but corroborative and explanatory of those which we have already. And indeed all the Laws which we are provided of against Popery, are not only weak forces to withstand the Impression of it, but in themselves real and void, unless we admit that there is this intended in them, that no Popish Prince shall ever be allowed to Reign in England. And this being of some consequence to be known, I shall therefore insist somewhat the more largely upon it. Every one knows that there is a vast difference between a persons right to an Estate, and persons remote Title only to Government. For an Estate is a strict Property, whereas the advancing one to Rule over a Nation, is but the reconstituting of a Right originally exclusive of a Trust. And therefore if our Laws have made Papists so foolish these Estates, or any part of them, for more Beneficency: We may very reasonably suppose that they intended that every Popish Recusant should forfeit and be incapable of all Regal Authority, being that is but a Trust bestowed in such a Family, in order to the performing us in our due Rights. Now that our Laws have made Papists liable to *forfeit all their Lands and one Third of their real Estate, notwithstanding all their oaths by Rites, or purchase which they may have in them*, is evident and beyond all contradiction in whatsoever words the 22. Statute of the 12. of Elizabeth. 1574. and the Statute of the 3. of James. 1574.

Rebides

Besides our Laws provide that no Bishop or Clerk shall be a publick Officer, or shall carriage any publick weight or Charge as the Commonwealth, but that every Bishop shall be strictly forbidden to receive the same by himself or by his Deputy. Stat. 3. of James cap. 4. Yet that they shall be defisted in Law as Treason, sedition, or have any Office, Administration, or Service in the Realm. Stat. 1. of Edw. cap. 1. And can it also be thought, that they who trusted such a Law, intended to be so of the lawful King Papists Prince to stand the Title, or be trusted with the exercise of Sovereign Rule over us?

Moreover our Laws have enacted and declared, That every Papist who is a Catholic, shall be defisted to be an Officer, Administrator, or Administrator, or to have the custody of any Child, or Christian, and that if any man should be so, they shall be severely punished, and if a man should Stat. 3. of James cap. 4. And can we then suppose, that they who enacted this Law, ever thought or intended that a Papist should be capable of having the Government of the whole Nation. Our Parliament have provided both by a Statute of the 13. Edw. cap. 1. and by one of the 13. of Edw. cap. 1. and by another of the 3. of James cap. 4. That it shall be Treason to be received in the Church of Rome. Now as these Laws are wholly insignificant, as to such for which they were made, if a Papist be left still capable of enjoying the Crown, to prevent therefore but think, that they do in effect exclude all such who suffer themselves to be seduced to Popery, and who thereupon are brought to acknowledge a foreign Jurisdiction, from all Rights, Claims and Title to the Throne of this Nation. Law also provided by a Statute of the 3. of Edw. cap. 1. That it shall be Treason, by Deed, or Word, to hold, or have word, or will, or intention, or defend

defend the Authority, Jurisdiction, or Power of the Bishop of Rome, or his See. Now what doth this Live amorous man, or of what use was to the preserving the established Religion ? If he then doth all this, and all the glory in it, be held still capable of mounting the Throne.

Again the Statute of the *great Power* which appointeth and imposeth the Oath of *Allegiance*, doth in reality and in the drift and Scope of it, debar a *Papist* from being admitted to Reigning here. For in the Design of that Oath was to corrupt *Papery*, which is impossible to be compassed, should we be able to admit a *Papist* Sovereign. Nor can there be any thing more silly and ridiculous to be required of us, than that we should swear *Allegiance* to a *Papal* in opposition to *Papery*. And not to justify this pose any further, the *Power* of the *Act* of this Concerning the Oath of *Supremacy*, can no ways be alluded to Principles of Reason and Wisdom, if notwithstanding any thing contained in that Law, a *Papal* Recusant remains in succession to whom the Imperial Crown of this Realm, In a word that and all other manner made against *Papery*, have only so much as into a waste condition whatever we were, if this do not run thorough and reduce them with heels as well as noses, namely that no *Papal* can have right, or it ever to be suffered to Reign on or this Nation.

SIR, You know what Peradvent, I have represented my thoughts unto you in relation to the *Bill for Dissolving James Duke of YORK, or rather the Imperial Crown* of this Realm. And indeed it is a Bill of vast importance, not only to our selves and posterity, but to all of other Nations who have forsaken the Fellowship of the *Papal Church*. I could have not only enlarged upon the several

Several heads, but have refused from some Topics :
But I think there is enough already laid for one
Letter, and shall therefore reserve the rest, till I receive
your Advice whether it be necessary to lay any more, or
whether you deem small the further manage of it in so
weak and remote a Hand.

And shall only add that our Church-Men are like to be
strongly engaged, should the said *conspiration* turn an *affair*.
For if they shall *conspire* for the *Abolition* of the *James*
Duke of York, they will be thought to offend against the
obligations they are under of *resisting* the whole *Law*;
and should they continue to pay for him in the *war*
time, they may perhaps not only meet with some *affairs*
from the angry and incensed *Parliament*, but be judged
by wiser Heads, to be *perpetrating* a *publick* *Contumacy* at the
hands of God, and *incurs* him to inflict the *worst* of
Judgments upon the Nation. I am

Sir,

London, Nov. 8.
1678.

Your most obedient

and willing Servant,

F I N I S.